533 enjoyed at parties. Congregational singing in church is often accompanied by dance movements and clapping, particularly on the part of older women. Story telling is also a highly valued activity, with males of all ages being especially skilled at this art. With old age, the obligation to remember and relate oral history of importance to the family or the social group is placed upon both males and females. Young people spend many hours with old people, listening to these historical accounts and to the stories of ghosts and spirits which abound in the area.

621 The closed community of the island can be usefully compared to more open black communities on the nearby mainland. Three different island residents expressed spontaneously, at different times, their appreciation for living in a community where "nobody bothered you." The closed nature of the community makes for less interference from the dominant whites. Land ownership and a relatively long history of independent conduct of their daily affairs on the island has made for self confidence and willingness to try new jobs and live in unknown cities at least for short periods of time. Islanders frequently live and work off the island during their middle years, returning to live on the land owned by their families in their old age or when their aging parents need their help. Geographic isolation has also meant limited job choices, however. None who engaged in business or professional occupations have been able to remain on the

193 369 urban ghetto which was in sight of City Hall in the upstate community had traveled much less extensively than had the children in the isolated rural community of Georgetown County. The rural children, many of whom had lived for extended periods in northern cities, used far more creole forms in their speech than did urban children in the upcountry. Indications were that these rural children might command a wider range of language structures along the creole continuum than those in the more urban area. In asking about mobility 484 464 562 patterns among adult speakers in the island community, I discovered that many, if not most, older men had lived off the island for extended periods of their lives and that most women had commuted off the island on a daily basis to main- [184] land jobs for the past three or four decades. In the mainland community, similar patterns prevailed for men, while women were much less mobile and generally worked near or in 562 891 184 [212] [423] their own immediate community. Furthermore, educational patterns for women were different in the two communities to a striking degree. Many mainland women in the older generation were illiterate, while some island women had gone away to college. Land ownership patterns on the island provided a measure of economic security which enabled islanders to help educate their daughters. For these educated island- 167 •166 562 891 women, geographic mobility was associated with social mobility as well. None who had college educations now lived on the island; some were married to mainland businessmen and

167 others lived in other states. For speakers whose social
166 situations are roughly similar in other respects, mobility
562 seems to affect language usage to some extent. Table 9
871 provides figures on degree of geographic mobility and use of creole and nonstandard forms for island and mainland speakers.

TABLE 7

167 MOBILITY PATTERNS AND PERCENTAGE OF CREOLE AND
166 NONSTANDARD VARIANTS
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		Speaker	% c/ns Variants	Mobility
MAINLAND	old	1f	68	0
		2f	78	0
		3m	35	3
		4m	32	3
ISLAND	old	5f	38	1
		6f	23	3
		7m	35	3
		8m	39	2
	middle	9f	0	2
		10f	8	3
		11m	15	3
		12m	31	2
	young	13f	33	0
		14f	0	1
		15m	52	0
		16m	42	1

Mobility:
0 - never lived or worked outside community
1 - worked daily outside community
2 - lived weekly or monthly outside community
3 - lived yearly outside community

f - female speaker
m - male speaker